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MINUTES

OF

CONFERENCE

OF

SABBATH SCHOOL TEACHERS,

HELD IN THE

AMERICAN PRESBYTERIAN CHURCH, MONTREAL.

ON THE

8TH AND 9TH FEBRUARY, 1858.

PRINTED BY ORDER OF CONFERENCE.

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CONFERENCE

OF

Sabbath School Teachers

OF THE

CITY OF MONTREAL.

INAUGURATION OF THE CONFERENCE.

A Meeting of the Sunday School Teachers of Montreal was held on Monday, February 8th, in accordance with a call made by circular. The meeting took place in the American Presbyterian Church, Great St. James Street.

Mr. S. B. Scott, the Secretary of the Committee of Arrangements, in the absence of the Hon. J. Ferrier, the Chairman, proposed the following Committee of Nominations, viz.:

Messrs. G. B. Muir, | H. A. Nelson,
J. A. Mathewson.

The Rev. Mr. Bonar opened the business by devotional exercises.

The Committee of Nominations, having retired shortly after, returned, and Mr. G. B. Muir announced that they had nominated the following gentlemen as officers of the Conference, viz.:

President:—Alexander Morris, Esq.

Vice-Presidents:

Hon. Jas. Ferrier,	J. C. Becket,
Jas. Court,	E. E. Shelton,
Jas. Milne,	J. W. Howes,
D. P. Janes,	T. A. Gibson.

Secretaries:

Messrs. H. Lyman, | G. S. Brush,
W. C. Hyatt.

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The President, Mr. Alex. Morris, then took the Chair, and addressed the Conference. He said:—In accepting this position I feel honored by the duty which is imposed upon me; but I am sure that that duty will not be heavy. It was a happy thought to summon this meeting of the Sabbath School Teachers of the city. On the Sabbath before last, there was afforded a practical proof of the extent of the Sabbath School work; for, perhaps, the largest meeting I have ever seen, and the most deeply interesting, was the gathering of Sunday scholars which then took place in the Wesleyan Church, to listen to the addresses of Missionaries from India and Constantinople. It was thought proper to follow up that meeting of the taught, by the present meeting of teachers. I trust that your deliberations will be followed by a blessing; and that all who take part in them will hereafter look back to the occasion as one in which they were stimulated in their efforts, and induced to go forward in the self-denying work, in which they were taking part. A number of gentlemen have engaged to take their share in the discussions, and the programme will be found large enough to give room for the bringing out of the ideas formed by persons who have long engaged in this work; and, as the parties to the Conference belong to different denominations, they will be free to discuss all subjects without being trammelled by denominationalism, so as to consider the best means of teaching the lambs of the flock. Mr. Morris then proceeded to name the following Business Committee, viz.:

Messrs. H. A. Nelson, J. A. Mathewson, | Messrs. D. McKay, H. Bancroft,

J. W. Taylor.

Mr. S. B. Scott was added, on motion of Mr. J. C. Becket.

The Rev. Mr. Kemp engaged in prayer.

The Business Committee reported the following as the Rules to be observed during the Conference:—

1st. That the Conference meet, for the discussion of subjects, this evening, (Monday,) at 7 o'clock.

2nd. That half-an-hour be spent in devotional exercises.

3rd. That the opener of each debate occupy no more than fifteen minutes, and that each subsequent speaker be allowed ten minutes only.

4th. That the subjects proposed by the Preliminary Committee, and mentioned in their circular, be taken up in the order in which they stand.

The Conference then adjourned.

EVENING SESSION.

THE DESIGN AND OBJECT OF THE SABBATH SCHOOL.

The Conference met again at 7 o'clock, and Mr. S. B. Scott addressed them as follows:—

"A celebrated Doctor of Divinity, at a meeting of clergymen in the city of N. Y., recently said—'I have become convinced that the Sunday School does more to advance the cause of Christ than all other agencies combined.' Most christians at the present time agree in the opinion, that the Sunday School work is an important one. All however, do not agree as to the extent of its importance, or as to its design and object. Some believe it to be an institution designed solely for the *benevolent* purpose of *relieving* christian parents from the religious education of their children. Others have a little more extended view of its object: supposing that while it does *this*, it is also a sort of nursery for the Church, inasmuch as it is instrumental in fitting these children to become its members. There are others who think the Sunday School is designed merely to *assist* christian parents in training and forming the religious characters of their children. And there are others also, who believe, that while the Sunday School is caring for the children of the Church, it may also do something for those who are under the influence of irreligious parents; but that it is the business of the Sunday School fully to provide for the former class, before seeking to do anything for the latter. Others also believe it to be the duty of the Sunday School to provide for both these classes alike. There are also those who believe that the principal design and object of the Sunday School is of a *missionary character;* that its energies should be directed towards providing for the uncared for and the destitute; and that while it is seeking to accomplish this main purpose, it may also be useful to others. And there are others still, who feel that the Sunday School should have nothing whatever to do with the children of Church members, any farther than that they may be made useful in connection with it, in its effect upon others. And there is still another class, who look upon this whole matter of Sunday Schools as altogether a *childish affair*, fit employment only for those whose minds are capable of rising no higher. There can however be no reasonable doubt of the correctness of the opinion, entertained by a large portion of the christian world, that the real design of the Sunday School is to accomplish a missionary work; that the ultimate object it should seek to attain is the salvation, of that class who are not otherwise provided for. It is doubtless at the same time, the design of the Sunday School to be instrumental in the advancement of the kingdom of Christ, in its influence in other ways; as for example, it increases on the part of the teacher, of necessity, a study

and knowledge of the Holy Scriptures. It enlists the hearts and efforts of christians, of different denominations, in one common cause. It imparts a spirit of zealous benevolence in missionary efforts. It brings out the talent which lies dormant in the Church. It furnishes the Sunday School Teacher an excellent opportunity of presenting gospel truth to the minds of the irreligious parents of Sunday School scholars. It scatters broad-cast over the land books and publications, designed to lead those who read them to a knowledge of the Truth. It produces a love and a reverence for the Bible and the Sabbath day. The first idea of a Sunday School—in the words of a writer on this subject—was suggested to the mind of Robt. Raikes, as he walked through the streets of his native city, (Gloucester, England,) in 1781, and noticed with a sad heart the hundreds of children—neglected, mischievous, and vicious—wandering through the streets and fields on the Sabbath day. He asked himself, 'What can be done to instruct and benefit these children?' He hired a room, and employed teachers, at 22 cents a day, to instruct those that might be gathered; and thus laid the foundation of the present Sunday School system. It would be unreasonable to suppose that the beginning thus made would not admit of modifications, or improvements; but it would be far more unreasonable to attempt to justify the wide departure from this original design. I shall here take the liberty of supplying a short extract, from an address prepared by five able and experienced Sunday School advocates, and presented at a recent State Convention of Sabbath School Teachers in Boston, Mass. They say: 'If we do not mistake the signs of the times, we apprehend that the 'friends of Sunday Schools are looking to see this institution more com-'pletely occupied in its original and peculiarly appropriate work, as a 'missionary agency. The original design, and the appropriate office of 'the Sunday School, is to bring destitute children under religious instruc-'tion; and one great effect of them is, to promote the attendance of these 'children, with their parents and friends, at public worship. We should 'hail it as a sign of promise if every Sunday School should come to be 'in a very large proportion, a collection of children, who would not 'otherwise have been provided with direct religious instruction. What 'zeal and love—what energy and perseverance, in exploring the desti-'tution of cities and towns, would such collections of children evince. 'Many of the Saviour's words would then have their fulfilment: 'For ''the Son of Man is come to seek and save that which is lost;' 'The ''poor have the Gospel preached to them;' and the missionary spirit 'of Paul, who 'would not labour in another man's line of things, made ''ready to his hand, but in regions beyond,' would be reproduced. We 'are suffering in our cities and large towns for some more widely ex-'tended and efficient means of reaching the *masses* with religious in-

'struction.' They also say:—'It is not the original, nor is it the proper 'province of the Sunday School, to be the educational agent of the chil- 'dren of christian families. So far as it has the effect to diminish pa- 'rental instruction, or to separate parents and children, the Sunday 'School interferes with the institutions of Heaven, and all concerned 'will suffer loss. We may be told how large a proportion of those who 'become members of our churches were members of our Sunday Schools; 'but the inference and the argument derived from this applies of course 'to those whom the Sunday School was the means of bringing under 'religious influence out of neglected and destitute conditions. Let us 'keep this before the minds of all who labour in the Sunday School, 'that their appropriate work is to extend religious instruction to those 'who otherwise would not enjoy such advantages as the Sunday School 'will provide.' We should rejoice to see christian parents everywhere 'giving religious instruction to their children, in such a manner and to 'such a degree as to leave all who can be Sunday School Teachers to do 'strictly a missionary work. Our nation and the Church of God needs 'nothing more at the present time than a revival of family religion—the 'heart of the fathers to be turned to their children, and the heart of the 'children to their fathers, as God declared should be done in preparation 'for the coming of Christ." There is much danger of falling into error in relation to the extent of the destitution with which we are surrounded; a correct knowledge of which might lead us more fully to appreciate the value and importance of the Sunday School in its missionary work. Some time since measures were taken to ascertain the number of uncared-for children in the city of New York, and, to the great surprise of many, there were found to be in that city 50,000 who were not reached by the Sunday School. In the State of Connecticut, where there is an average of over four Sunday Schools to every town, large and small, statistics show, that, while there are 64,000 children in their Sunday Schools, there are 65,000 who are destitute of Sunday School instruction. An effort has recently been made in this city with a view to ascertain how many there are of a Sunday School age, who are not Catholics and not connected with the Sunday School, and it is believed that there are over 2000 of this class of persons in our midst. The children of any nominal christian community are of two classes. This division however, is made by the different circumstances in which these are placed. For the religious training of one class God has made ample provision, by giving them to parents who are his children. These parents are not, and never have been ignorant of the mind and will of God in relation to these children. The directions and examples in the Word of God on this point are plainly and unmistakeably addressed to the parent, and not to the Sunday School Teacher. Such passages as

the following were written long before the days of Sunday Schools, and of course, will not admit of an application to them :—'Train up a child in the way in which he should go;'—'And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;'—'The father to the children shall make known thy truth;'—'As ye know how we exhorted and comforted and charged every one of you, as a father doth his children;'—'Tell ye your children of it, and let your children tell their children, and their children another generation.' These passages, with many others, clearly indicate that the religious education of children by their parents is an institution of Heaven. For the other class no such provision has been made; they are but for the Sunday School, seemingly hardly in a better condition than the idol worshippers of India. Now, above all other considerations, it is without doubt the *design and object* of the Sunday School to provide for the spiritual necessities of this destitute and neglected portion of our fellow-beings. There are two important reasons why the Sunday School is expected to do this work. One is, that the one is exactly fitted for the other; the Sunday School, with all its machinery and appliances, is most beautifully and perfectly adapted to the accomplishment of this object. The other is, *that nothing but the Sunday School can do it.* The mind of the child is aptly compared to the canvas of the painter before a mark or a line is made upon it; the artist who is to trace the lines and shape the figures, which in after life are to appear distinctly in the picture, is the kind of influence to which it is exposed. One class of children are placed under the good, and pure, and holy influences of Christianity, and no wonder that they appear upon the canvas a picture to be admired,—the other class are exposed to the influences of every grade and condition of sin, and no wonder that they should often appear a picture upon which angels might look and weep. Now we say to the Sabbath School teacher, you are the artist, and this is the canvas upon which you are to paint the *image of Christ*, these are to be the crowns in your rejoicing, these are the poor to whom you are to preach the Gospel, these are in the highways and hedges, and the command is to *you* to go out and compel them to come in. Though we do not believe, we have hardly begun to see the extent and the power of the Sabbath School institution for good, nor shall we until we see every one who professes to love our Lord Jesus Christ fully engaged in this work; still we are permitted to rejoice in the belief that it is exercising now an untold influence both for time and for eternity upon millions of our race. It is designed to take the child that is being educated for crime, and direct him in paths of virtue and usefulness. It goes out

into the lanes and streets, the highways and hedges, and compels the poor and the maimed, the halt and the blind to come in. It preaches the Gospel to the poor more successfully than all other agencies in the world. It builds the missionary ship, the "Morning Star," and sends it forth on its errand of mercy, laden with its missionary cargo, to the distant parts of the sea, proclaiming the Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof.

Mr. HAGAR said :—Perhaps some of the teachers now present will be embarrassed by the demand made upon them by the previous speaker, especially as he has spoken of the good wine which is to come. Having heard the discussions at the teacher's meeting held last year at Kingston, I had determined not to take an active part in the present conference; but rather to give place to those who had not had that privilege. However I will speak now, in order to give time for others to collect their thoughts. The object and design of Sabbath Schools are hardly understood at the present day. It seems to be believed that all is accomplished when the children are collected together, and when the word of God or a few verses are read;—in short when the teachers and the children have spent an hour together merely to keep the children from the streets : but the grand design of the Sabbath School ought to be to give the children a thorough knowledge of the Scriptures, which are able to make them wise to salvation, and the great effects of the teachers should be directed, not only to explain the Word of God; but to lead the lambs to the fold of Christ:—to impress on them the importance of becoming Christians. In my opinion the Sabbath School is to children what the church is to adults. It is the childrens church where they are permitted to sing and pray, and learn the Words of God. The necessity is evident when it is considered that there are many parents who allow their children to grow up without being acquainted with the truths of the Bible. The Sabbath School supplies, in a great measure the defect of parental instruction, though it was never designed to take away the duties of parents. The school nevertheless greatly helps the parent in his responsible work.

Mr. H. A. NELSON:—Agreeing with what has been said by the two former speakers, I also feel it necessary to say a few words, on the question whether the Sabbath School was designed to reach a few of the children of the land, or whether it was not intended to extend to the entire youth of the community, and bring them under the influence of the Gospel? For my part I think that the great end should be the conversion of souls. In many places the effort is entirely confined to the families of members of the Church; but while I feel that every effort should be put forth thus to bring in the children of pious parents, I also feel that those unconnected with any church should not be neglected. It is a fact that

frequently more can be done with the uncared for, that can be accomplished among the children of pious parents, I believe the Sabbath School to be a great assistance to the parent, and would advise every effort to bring the children of pious parents to the schools; but the greatest exertion should be made among other classes of children. In visiting schools the answer to the question, have you a committee to invite children to the school? is too often, "Well, no Sir! we have not." In other schools the answer was, "Yes we have," and I have been glad to find that in some schools that committee consisted of children. In one school they received prizes for bringing in and keeping other children there. I repeat, that it is upon those who hear of Christ for the first time that the greatest impression may frequently be made. Let a boy of 10, 12, or 14 years of age, have the subject, never brought to his notice before, introduced to his mind, and he will listen to you with the greatest attention. Press the subject on him Sabbath after Sabbath, and I am convinced that his mind will give way sooner than the mind of a child, who has been under religious training from his youngest years, and has still held out. For these reasons I think one of the greatest designs of the Sunday School must be held to be the bringing in of the uncared for children.

Mr. Janes, suggested the propriety of the author of the paper first read on this subject, drawing up a resolution to embody his idea that Sunday Schools, in their present mode of action are departing from the original design of the institution. He would also like to have it discussed whether it was right to teach children to read on the Sabbath day.

Mr. Baylis: I conceive the design of Sabbath Schools to be to present religious truth in such a way as to conduce to the salvation of souls. That being our proposition, I think it applies as much to the children of the church as to the strangers gathered from the highways and hedges, and that it should be the endeavour of the church to instruct both. We expect the children of the church to be better instructed than others, and that their influence will react upon others. Both classes being gathered in the same place they will feel strengthened by the bond of a common brotherhood, and grow up together under the same influences, working in union though in different spheres of life. This beautiful harmony should be continued as both classes grow up, for within the Church gate all are as one. There is no difference there between rich and poor. Each has a soul to be saved, and it would therefore be a mistake to shut out one class and gather in another. The object being that which I have stated, we should in order to attain it use all the means which God has given us. We should employ the missionary effort; should make use of all the culture we can bring to bear, of all our reading, and of all the experience we have ourselves attained.

Mr. H. Lyman said, not having heard the former speakers, I will merely throw out a few hints on the subject under contemplation. The object of the Sabbath School Institution is primarily the salvation of the soul. But another question comes up, who are the proper objects for this instruction? All would agree that, as far as possible, the children of the church, and those who had no pious instruction should alike be considered as proper objects of Sunday school effort. But besides this, it is of great importance that the minds of the children should be cultivated, and that they should, as far as possible, be moulded into symmetrical christian characters; for in the churches there are often to be observed persons of excellent views and feelings, who yet, for want of proper religious training in their youth, are a little awkward, and unable to understand everything which ought to be done. On the other hand those taught in the schools are ready for any good work and word, always prepared to take up any christian enterprize. They usually come early into the field, and become valuable Christians. It is frequently repeated that Paul may plant and Apollos may water, but that God alone can give the increase; and that is an important truth. But let it not be forgotten also, that Paul *must* plant and Apollo *must* water. It would be as reasonable to expect our crop of cereals to spring spontaneously from the earth, as to suppose that the christian character can be developed without effort, and, at the present day the instrumentality is to a large extent in the Sabbath school. The more generally this instrumentality can be applied the better for all concerned. I recollect the time when it was supposed that the Sabbath school was intended for the destitute only, and when it was a serious objection to families who supposed themselves in good circumstances that they had to send their children where the children of poorer persons were taught. At present I believe that all send their children and are glad to have them taught whether they belong to the more advanced, or to the poorer classes.

Mr. J. C. Becket—I presume, Sir, we are agreed that the design of the Sabbath school is to raise up a generation to serve God; but how is this to be best accomplished, and who are to teach? No one can teach but pious men and women, and in my opinion the work could be best carried on by small companies dispersed over the city. There should be more schools and fewer persons in them. I have been surprised to find so many children and youth of nominal Protestant parents who are not in the Sabbath school; I have learned from recent statistics that there are more than 2000 children and youth, from five to twenty years, who neither attend Bible class nor Sabbath School. If we were more deeply impressed with the importance of Sabbath schools, and more fully realizing the fact that we deal with the mind at the time when the impression made was most likely to be lasting, there would be more Sabbath schools; more persons engaged in them; and more good done.

Mr. Bancroft—I consider that the statement just made shows the importance of endeavouring as much as possible to draw the uncared-for classes of children within the influence of the Sabbath schools, and in so far as the first speaker has gone in that direction, I am entirely with him. But I cannot understand on what principle he would exclude all other children, I think I must rather coincide with those speakers, who think that the children of all classes should be gathered in. I will not underrate the happy, holy influence of home teaching, if the children can have it ; but till we can be certain that all Christian parents will give right instruction to their children, it is our duty to draw these children as well as others into the schools. It is our duty to draw the children of all classes ; but I shall be very glad if any farther effort can be made to bring in the 2000 children now without instruction, and such an effort I shall be most happy to second, with all my might.

The President said, I could not concur in all the views of the first speaker. Later speakers have I think taken a better view of the breadth of the subject. In thinking over it, the views I have adopted are these : —that while the child is committed first to the parent, as a solemn trust for the purpose of bringing him up in the nurture and admonition of the Lord, yet that the church has a duty also in relation to the young. I think the Sabbath school is the child's church, where more especially his youthful mind is condescended to, and from whence he is brought into communion with the church of God. Even to pious parents, it is a help to have pious teachers dealing with the minds of the children and co-operating with the parent in fitting their minds for eternity.

Mr. S. B. Scott said, that he did not intend to exclude from the schools, the children of members of the church, and he was sorry that he had been so unfortunate as to be misunderstood in that respect.

The Hon. James Ferrier said, I have long known the sentiments of Mr. Scott in respect to this matter of the admission to Sabbath schools of the children of poor and rich, and I must confess that unless I had known them, I should have thought that there were some sentences in his address, which looked like the exclusion of the rich. I am aware that Mr. Scott desires to educate both together ; but his mind has dwelt much upon the bringing in of the poor. In this cold climate, however, it is not merely to ask the children of the poor to come to your schools. You must clothe them, and I take the occasion of seeing so many ladies and teachers now present to impress on them the necessity of the churches being more active in the organization of Dorcas Societies and the preparation of clothing, for those who could not come for the want of it. That there were many such, I know from reports brought in every Sunday. I desire to have all classes taught together. It is in

Sunday schools that the children first learn the lesson that they have something to do for their fellow creatures. This is taught by sending them about the neighbourhood to bring in other children, and they always bring in more than the visiting committee.

Mr. Jeffries said, I think instead of being in its present form, the question should have been what is the best way to attain the object and end of Sabbath schools. With regard to the object of most persons concerned I believe they have none at all. There is a great lack of any definite ideas on the subject. If you ask a parent if he sends his child to the Sabbath school, he will reply, yes, and that is all he knows about it. The children grow up in the same want of correct notions. I think nothing considerable will ever be done by the Sunday schools till they are talked more about at home. When parents begin to do that, and to take part in the school themselves, a great object will be attained. Brother Scott has spoken of the teacher being like a painter giving his own colouring to the mind of the learner, but an illustration is no proof. The painter having full command of his canvas paints what he pleases; yet if some other person paints a daub of another colour over the painters beautiful landscape, the picture is spoiled. Now in the case of the child there are often the parent, and one Sabbath school teacher, and another Sabbath school teacher, all painting on the same canvas, and with such a conglomeration of colours as is thus produced it is hard for the child's mind to exhibit the design which the painter wished to impart. But if the school were what it should be, parents would themselves think of it and talk of it, and go with their children to it, so that its objects would be fully attained. Something has been said about the missionary ship. It is a glorious thing to think that Sabbath schools are able to do so much in this direction. Many parents, not Christians themselves, yet have a desire for the salvation of the immortal spirits of their children, and if these children come home and say, Mamma there is a collection for a missionary ship, this parent will often give 1s. 3d. or 7½d. through the child, though they would have given nothing if spoken to themselves.

Rev. Mr. Snodgrass said, listening to the remarks of the first speaker I have received no such impressions of his views as have been made upon others. Indeed I felt that with the exception of one or two illustrations, that gentleman's views are my own. At the same time I feel that the class for whom Sabbath schools were instituted are children, no matter whether belonging to the church or found without its pale. Many other ideas have been started, coming under other heads; but we can have no difficulty in agreeing that this is the design of Sabbath schools. If this be agreed on, we come to other interesting topics as to the way in which this may best be accomplished. As to children who cannot read

and have no means of learning to do so, let them be taught in the Sabbath school. I should be pained to think of the separation of the several classes, for the school like the church, is a place were rich and poor meet together—a foretaste and earnest of that place where distinctions cease to distinguish. In the gathering of children for the Sabbath school, a great deal of good may be effected by children, provided they do not persuade others to leave the schools to which they go. My attention was attracted the other day in Notre Dame Street, by a little child engaged in earnest conversation with another, and I heard him say will you come to Sabbath school with me. I felt sure I was in the presence of a little missionary, and am sure that that child will grow up to be a missionary indeed. I would also suggest that something like a Normal school might be instituted for the purpose of training teachers. The teacher at present does not occupy his proper place in the church; for the school should be regarded as part and parcel of the church, and the teacher should be regarded and regard himself as an office-bearer in the church.

Mr. Hyatt—I believe all are agreed that the design of Sunday School teaching is the salvation of the soul, yet in any declaration on the subject, there ought to be incorporated the idea that the schools are more particularly intended for those who but for these schools would be utterly neglected, and we ought to try to impress on our mind the necessity of doing all we can to bring in this class.

Mr. H. Lyman—Conceived that any declaration as to the idea entertained by the conference of the object of Sabbath Schools should be couched in very general terms, and that then it might be a question whether some special effort should not be made in the way of mission schools to reach that class which stood most in need. If there were really 2000 children uncared for and neglected, something ought to be done to reach them; and perhaps something should be done in the material way spoken of by Mr. Ferrier for those who attend the schools.

Mr. Janes approved of the remarks of the Rev. Mr. Snodgrass, and by no means wished it to be understood that he doubted whether Sabbath Schools were the proper places to teach those to read who could not be taught elsewhere. If not how could such children be taught to search the Scriptures? He believed Mr. Scott did not mean to be understood as opposed to the reception in the schools of the children of members of the Churches, and he (Mr. Janes) would be very sorry to see that class of children excluded. In some of the Sabbath Schools of the United States all the Church went to the Sabbath School.

It was then agreed that the Business Committee should report such a resolution as would be likely to express the sense of the meeting as manifested by the foregoing conversation.

THE TRUE RELATION OF THE SABBATH SCHOOL TO THE CHURCH.

The Convention next took up the second subject of the programme.

Mr. F. W. Torrance in treating this topic remarked, that the Sabbath School was in his opinion the nucleus of the Church, and formed an important element in every well organized Church. This could not be otherwise, considering the great interest which the great Teacher took in children, and when it was remembered how the Scriptures said, "out of the mouths of babes and sucklings thou hast perfected praise." The Saviour too had reproved his disciples for being angry at children being intruded on his thoughts, and had told them "suffer little children to come unto me." Moreover in that very chapter with which the proceedings were opened, there was remarkable words repeated three times as a command to Peter—"Feed my lambs." There was a command to feed the sheep, but the first was "feed my lambs." In what way could the Church carry out that command, unless it took hold of the children of the Church? There was a great advantage to the Church in thus gathering children together. He recollected the inspired exhortation—"Forsake not the assembling of yourselves together," and he thought that might well be applied to the assembling of the children in the Sabbath Schools. All men appreciated the mighty power of sympathy, and knew how people were wrought on by being brought together. The children who were collected to hear Bible truths had an extraordinary influence brought to bear upon them, which but for this assembling together would be altogether wanting. It was very well to talk of parents doing their duties as religious teachers; but not one parent in ten could supply the religious teaching which was obtained in Sabbath Schools; for instance, classification was greatly required for the purposes of instruction, and how was it possible for this classification according to age to take place in a family? One of the disadvantages of keeping away from the school the children of one class of parents, was that it promoted among them a spirit of exclusiveness which was entirely opposed to the spirit of the age. Everything was now done by association; individuals were without power; and by bringing children together in Sabbath Schools, they were trained for the business of the Christian life; fitted to meet and consider interesting subjects in common, in a manner which was impossible to those who had not had this discipline. He mentioned that in two schools with which he was acquainted—one an Independent, and the other a Church of England School, the ministers had brought before the congregations the duty of seeing that all the children came to the Sabbath School to have religious instruction in common, just as they did at home, under the eye of their parents. These schools were among the largest and best organized and best conducted in the city. In two other cases the ministers did

not take this view of things, but thought home education the best—in these cases the schools were not so well attended nor so efficient. Can any one doubt the immensely beneficial influence of the first-mentioned large and prosperous schools? It would be an excellent thing to gather the children together once every quarter, or once every six months, in order that they might hear altogether, discourses adapted to their capacity. He would add one word. A Jesuit had said that let him but have the training of a child till he was of twelve years of age, and he cared not who had the teaching of him afterwards; and all who had had to do with the instruction of the young were equally convinced of the importance of bringing before their minds, in the earliest years of infancy, the great truths of the Bible. In fact religious truth was much more efficaciously applied to the young than to those more advanced in years. It was wonderful to witness at how early an age the child was capable of comprehending such truths as the omniscience and omniprescence of God, and His relation to man on the earth.

Mr. G. S. Brush—I think there may be some truth iu the saying of the Jesuit, yet it is too often the case that when the religious instruction of the child has ceased so early as the age of twelve years, the influence exerted upon him is to a great extent lost. With these views it is a matter of deep importance with me to communicate to the young the idea that they shonld be engaged in receiving or in affording instruction during their whole lives, in other words that the child is not merely to be instructed in the great truths of the Bible, but so instructed that his mind shall become familiar with those trnths, so that he may communicate them to others. It is to be wished that children would never leave the Sabbath Schools, but that they would rather grow up in them. Unless this be done a great part of the object of the Sabbath School teacher will be lost, and it has been constantly found that those Sabbath Schools are the most interesting and influential where there are classes of all ages.

Rev. Mr. Gemley—While it is true that the Sabbath School ought to be esteemed the nursery of the Church, it must be admitted in view of the past history of the Church that the nursery has not been a very fruitful one. If the Conference can find out the great defect in Sabbath School instruction which prevents this fruitfulness, it will confer a benefit on society, equal to anything which has been done for the last century. If it were a fact that the increase of our Church members was equal to what might be expected from our schools, if the children of these schools were all or nearly all brought to God, the Church would possess a much larger number of members than now. He attached great importance to the instilling into the minds of the children the elementary

truths of Christianity. Perhaps it may happen that the grown up man might be sometimes found violating those rules, when they are merely impressed upon his memory; but not when they are engraved on his heart. Many have not considered it prudent to press upon the youthful mind the necessity of early conversion, and it is to be feared that the reason why so many Sabbath School scholars go into the world and drink of its spirit, is that they have received only such instructions as impress their memories without correcting their affections. This fact had in the Church to which he belonged occupied much more of the attention of the School Committee of late than it formerly did, and the result was that the minds of the children had become impressed with the great truths of vital godliness. In the United States and in England these considerations had resulted in the establishment of catechumen classes, intended to form a link between the school and the Church, and the field admitted of admirable cultivation, if the teachers were only competent for their work. He could not better serve the cause of Sunday Schools than by impressing on all, that while they should teach the letter of the Word, they should lead their flock to see in it the image of our blessed Lord, and whether that were done before or after the age of twelve it would have the effect of increasing the militant army of the Saviour better than any other which could be adopted.

Rev. Mr. Kemp was old fashioned enough to have great respect for the practice of his forefathers, and he found that in their time there were abundant nurseries for the Church, though there was no such machinery as the Sabbath Schools. He regarded the Sabbath School, nevertheless, in the present day, as an absolute necessity; but yet he did not believe that family instruction could be dispensed with. A confusion of ideas in looking at this subject was not uncommon. The first Sabbath Schools were not established by the Church, but by benevolent persons to meet a manifest existing want, and that not of the children of the Church, but of the children running about the streets on the Sabbath day without knowledge of any kind, and especially none of that kind pertaining to their everlasting welfare. Since that time the institution had grown into greater magnitude, so that the Sabbath School laid alongside of the Church. The great question now was how to connect and combine those two institutions in such a manner as to produce the greatest possible amount of good. That it was the duty of the Church to educate her children had never been questioned in any age, and in past times the attention paid by the Church to the children was of a very high order indeed. Yet the Church had ever regarded the parent as the true instructor, and expected that he would see to the religious bringing up of his children. Now, were members of the Church neglecting this duty? He thought that for a considerable length of time they had done so. Yet

the time was when in his native land you would not enter a house on a Sabbath evening without finding children grouped round the family table studying the Bible and the Shorter Catechism, instructed in their duties by one whose affection for them was undoubted, and who himself knew the truth not as a mere theory, but as a great experimental work on his own heart. It was to be feared that the present mode of instruction was not equally efficacious. He had been engaged as a minister in England in a city of 70,000 inhabitants, and according to the statistics there was not a child who did not attend Sunday School. That was not uncommon in the large manufacturing districts of England. Yet in that large city of 70,000 inhabitants, not more than 10,000 persons could be found attending a place of worship. While the children had the best Sunday School instruction which could be devised, they wanted the instruction which came fresh from the parental heart. But if parents could not instruct their children, it was the duty of the Church to take the matter out of their hands.

Rev. Dr. Wilkes had been a Sabbath School teacher at eleven years of age, and would not have been a minister but having first of all been a teacher. He understood the feelings of Mr. Kemp, and concurred in the remarks he had just made that the religious education of the child should come from the lips and the heart of the parent. It was plain that the Word of God laid this obligation on the parent; but he had never been able to see any incompatibility between this and Sunday School teaching. As a parent he had tried to instruct his children, but they had also gone to the Sabbath School, and he was convinced that the result of the Sabbath School instruction even where the parents were capable of giving, an enlightened Christian training was invaluable. In the school there were sympathies awakened and agencies set to work, which effected the greatest possible amount of good; but he did not rise with the intention of speaking on this point, so much as to remark on another, that he protested against the Sabbath School continuing to be, as it was said, alongide of the Church. He had formerly done battle in favor of that state of things, and had contended for the independence of the Sabbath Schools against the minister of the Church to which he belonged. He now thought the School should be part and parcel of the agency of the Church. Every denomination had some mode of Church action. In his Church the members voted, and with them the Sabbath School teachers were a Committee of the Church, with the minister and deacons for *ex officio* members. Other Churches had other forms of government; but he thought all should make the schools a part of their regular Church agency, and he believed if that were done there would be much more success in the conversion of youth. He also desired to see selected for teachers persons who had been trained in the schools as

scholars. There were many members of the Churches, and some who had become ministers of the Gospel, who were brought into the Church by the agency of the schools, but some had wandered away, and it was on this account that the question arose—How shall we retain in our schools boys of sixteen and seventeen years of age? This was found to be difficult, yet with all the difficulty there had been successes calculated to afford great encouragement, proportioned to the interest taken by the Church in the school.

Hon. James Ferrier remarked that there had been a time when the Church in Scotland was in darkness on this subject, but light had broken in on that and other countries. Yet even before the period of Sunday Schools, there was in Scotland machinery which did not exist in other countries. This was the machinery of the common schools, where the Bible and New Testament formed the basis of education. This was an advantage not enjoyed in countries where there was a mixture of religious beliefs, and where the Protestants too often yielded to the views of the Catholics to the exclusion of the Holy Scriptures. In Scotland this was not so. All were instructed in the truths of the Gospel, and the children grew up in their turn to become the instructors of others. It must not, however, be supposed that Scotland had neglected the advantages to be derived from Sabbath Schools, after these advantages were seen. He thought that none but those truly converted to God, and in full membership, ought to be allowed to teach classes; because none others could be considered qualified to lead the children to Christ, which was the chief end of the Sabbath Schools. Reflection on the immense number of the human race who died in infancy showed the supreme necessity for the earliest instruction being imparted to the young. He concluded by remarking that he was happy to observe, from the reports of Sabbath Schools for the past year, that many had by their means been converted to God.

Mr. Grafton said that Sabbath schools had been described as nurseries of the church; but if they were the nurseries of the church, where were the parents? The teachers might be supposed to be the servants of the church, employed to train up the children; but if so the church must hold a nearer relation than that of the teachers. What then was the church? It was not a mere organization. Members should not lose sight of themselves individually; but the members should come out themselves, and if the church felt its relation to the young more deeply, there would be more prayer and consequently a greater number of conversions. In the school with which he was connected the church appointed one evening in the month to pray for Sunday school conversions, and sitting there as a Sunday school convention, they should bring out prominently the idea, that members of the church are bound to pray, to

visit schools, and to do all in their power to promote the spiritual good of the scholars.

BUSINESS COMMITTEES' REPORT.

The Business Committe presented their second report and recommended.:

1st. That the Conference hold a session to-morrow from 2.30 to 5 p.m. and from 7 to 10 p.m.

2nd. That the question how may the Sabbath school be rendered increasingly attractive and effective be placed on the docket.

3rd. That the Chairman nominate Finance Committee ; adopted.

RESOLUTION.

The Committee also reported the following resolution upon the first subject of discussion :

Resolved—" That the design and object of the Sabbath school is to communicate religious instruction with the view under the Divine blessto secure the salvation of the soul—and that the children of all classes of the community should here meet on common ground, and while being trained for eternity will thus be best fitted for the duties of life.

After a short conversation, it was moved by Mr. G. Hagar, seconded by the Hon. J. Ferrier, and ordered that the resolution under consideration be referred back to the Business Committee for further consideration.

FINANCE COMMITTEE.

The PRESIDENT appointed Mr. B. Lyman and Mr. J. Baylis a Finance Committee.

After prayer the Conference adjourned.

TUESDAY AFTERNOON'S SITTING.

DISCUSSION RESUMED.

Mr. HAGAR in speaking on this subject expressed his opinion that the church did not as a body take that interest which it should do in Sabbath schools. This was much to be lamented, for all who laboured actively in Sabbath schools felt that they needed more and more the cooperation of christians generally. Though the schools were admitted

to be a great service to the Church yet all would acknowledge that the management and carrying of them on, was left to very few members, who took upon themselves all the labor. This was the case in all churches. More sympathy then was needed, and he would like to have the means suggested, whereby the church may be made to feel its duty more. In fact each member should feel that a part of the labour should fall on him—that he had himself something to do in the school. In some churches few members ever visited the schools; many members did not know the teachers, and when special school meetings were held did not attend them. They seemed to think that the schools were to be conducted by the younger members, and that the body of the church had nothing to do with it. This was a mistake. If the school were an important element in the church they ought to be countenanced by all. None need say that they could be of no assistance. All could visit the schools, attend the monthly meetings of teachers, and thus show their interest. Not only so but the parents of the children, and the members of the church should feel more concern than they did. A great deal of the efficiency of the school depended upon the parents. Left to themselves the children often came to school ill prepared to meet their teachers. Now if their parents would see that they studied their lessons before they came to school, they would come there in a condition to derive advantage from what they did in the classes, whereas they often came knowing not a word about the lesson. Perhaps if the church were more often reminded of its duty from the pulpit, it might feel a greater interest in the work.

Rev. Mr. Gemley approved of the remarks of the last speaker, and thought that nothing could be more vague than the exhortations to take an interest in and to visit Sunday schools, which were often heard from the pulpit. On the other hand he had heard gentlemen who had visited the schools assert, that they often found themselves regarded as intruders, and that after looking round the school they had gone out very little informed as to what was going on. If the schools were often addressed—though perhaps none but superintendents and ministers should address the children—he thought it would greatly increase the interest felt by the latter. There must be some system adopted, otherwise the friends of the school would come to it once or twice, walk round it and retire. The best way to maintain the interest of the children was to have a thoroughly efficient *corps* of teachers.

Mr. B. Lyman held that in order to sustain the interest felt in the Sabbath schools, the entire church ought to be induced to go into them. He knew a place where the Sabbath school was held after morning service, and all the members of the church took part in it whether they were old or young. His friend (Mr. Hagar) would remember the visit

they had paid together, to their former pastor, Mr. Perkins, when they found that the entire church was in the school. He and his friend were not there as idle spectators; but they stopped to hear the lessons. One class was called the spectacle class, because all the persons who belonged to it wore spectacles, and it was a spectacle to see the children on one seat and the parents on another studying the word of God together. The school he spoke of was at the Tanneries. If the church felt as it should do its members would not require urging to take an interest in the schools. It had been part of his office to serve on a visiting committee, and in that capacity he had tried to bring in not only the young but the middle aged. That very day he had urged a man to come to the school, but the man had replied, that if were it in the afternoon he might, but that he had no time in the morning. If that person felt as he should do the time would make no difference. In the school with which he was connected there were a great number of adults, and he could count up many, who, but for the schools, would never have been brought into the Church of God. While he was superintendent there were in one year twenty-six persons from the school joined to the church. Many more might be brought in and he hoped the present convention would tend to bring about that happy result.

RESOLUTIONS REPORTED.

The Business Committee presented two reports on the question previously discussed, a majority and minority report,—the former moved by the Revd. Mr. Kemp, seconded by Dr. Wilkes, and carried, was as follows, viz.:

"That this conference having had under its prayerful consideration the design and object of Sabbath Schools, is deeply impressed with the conviction that the great aim and endeavour of such institutions should be to gather all classes of young persons together on the Sabbath day for the solemn worship of God, and to impart to them such knowledge and impression of Divine truth as that by the influence of the Holy Spirit, they may be converted to God and may thus become faithful and diligent members of the Church of Jesus Christ."

The same Committee reported the following resolution on the second question which was adopted on motion of the Hon. Jas. Ferrier seconded by the Rev. J. Kemp, viz:—

"That the Conference while recognizing to the fullest extent the individual duty and responsibility of parents to provide for the Godly up-

bringing of their children, yet believe that a duty in regard to the young is laid upon the Church, and therefore are of opinion that the Sabbath School should be regarded as one of the instrumentalities by which the Christian Church is endeavouring to fulfil the command "feed my lambs," and that that institution is in consequence intitled to, and should receive the care, superintendence and prayers of the Church, and the active co-operation of her office bearers and members."

HOW MAY THE MISSIONARY SPIRIT BE DEVELOPED IN THE SABBATH SCHOOLS.

Mr. J. C. Becket regretted the absence of the brother who was appointed to open the debate on the important subject now before the Conference, but rather than wait longer for him would say a few words. There are different ways in which the missionary spirit might be developed in Sabbath Schools. One of these was by selecting and circulating suitable publications, giving accounts of the state of the Heathen world. Large maps should be in every Sabbath school, showing the state of the heathen world, the localities of Christian missions, &c., and in connection with them, the giving of addresses and putting questions to the children on the subject, not only to see if the children read the publications, but also to point out the most interesting incidents, and the different places on the maps where the events happen. This would be an excellent plan for enlisting the sympathies of the children. He though, too, that in addition to these plans, the children should be called on for some small contributions for missionary purposes, and that if possible one or two schools should be induced to contribute to sustain a scholar or a missionary in heathen lands, who should write letters to be read to the schools, thus interesting themselves.

Mr. Taylor regetted his inability to give this subject the consideration which it deserved, but he had set down a few items. The first thing to be looked for was that the spirit which it was desired to develope should be founded on the teachings of the Bible. It was very common to speak of the self-sacrificing spirit of the missionaries a thing very proper to be referred to, but the great thing after all was the love of souls, and a just conception of the necessity of their regeneration, which were spoken of so freely in the scriptures. In order to this, the life and labours of the apostle Paul and the other apostles should be kept before the minds of youth, with a direct view to the missionary effort. It should be shown that it was the missionary spirit by which these men were actuated. Then the children should have set before them a comparison of the state

of society in the countries where the apostles laboured in their day, with that of heathen countries in the present day. He would like to see implanted on the minds of the children a deep conviction that it was the missionary spirit which actuated the apostles, which must yet be the means of converting the world. Ministers and Sunday School teachers should be presented to the minds of the scholars as missionaries, for in fact it was always the same spirit which moved all who strove to make known the Gospel to them who knew it not. Next it was desirable that Sunday School children should be informed of the spiritual necessities of the people of heathen countries, and the information thus produced to them should be definite. Vagueness could have no effect. The lesson should teach, first of all the kind of countries which might be in question, next the state of society among the people, and then a comparison should be made between that state of society and the one we all seek to implant. Next it would be well to establish a personal interest for some particular field of missionary labour. This might be done by establishing a correspondence between the children and the missionary in that field, perhaps by means of one scholar appointed by the rest to write letters, which would be read and approved by the others before they were sent. The children would anxiously expect an answer and by these proceedings would be more closely bound to the missionary labour than by any other means. Again their should be the cultivation of a systematic contribution to missionary effort. It was common to see Sabbath School contributions to the missionary work, while the scholars had no definite knowledge of what was done with the money. Every information on this head should be given them. In general, he was no great admirer of enthusiasm; but a little enthusiasm did a great deal of good, and it was easy to get up some of this enthusiasm occasionally. The meeting a short time before in the Wesleyan Church had produced a legitimate and useful amount of enthusiasm. The children conversed about such meetings, and by them their feelings were rendered more tender and their minds were enlarged. He would be glad if in our own schools the superintendents could arrange for one or two mass meetings every year. Each Church had meetings of its own school; but mass meetings were much better than these.

The PRESIDENT conceived that to put before a child a specific, definite object would lead him to take a more distinct interest in that object, to think about it, to speculate as to and to form conclusions upon it. Finding the object a good one, the child would link his sympathies with it, strive to carry it out, and promote it by practical efforts. A movement to bring about such a state of things had been made in the body to which he belonged. It was a small movement now; but it would gain ground. It was commenced eighteen months ago by two gentle-

men, who thought it would be an excellent thing for Sabbath schools to have a missionary object. Money was accordingly raised, and it was applied to a specific thing, which was the support of orphan children in the three Presidencies of Calcutta, Bombay and Madras. At the beginning only eight schools took part; but by the end of the twelve months, there were thirty schools supporting thirty scholars, under the management of a Committee of Edinburgh ladies. The movement had now got to Prince Edward Island, in which a school of his Church contributed as much money as would support two children. The same thing had taken place in Nova Scotia, and indeed throughout the British Provinces. A school was about to be opened in Calcutta for sixty children to be supported by Sabbath School children only. These were practical results of putting these things before the children. The effect of the effort would, he had no doubt, be seen in the after history of this body of Christians. The generation which was growing up would be more ready to give liberally of their substance than those who were not taught early to contribute to the missionary work.

Mr. J. A. Mathewson remarked that probably this subject had more bearing than any other on the welfare of Sabbath Schools, and the everlasting welfare of the scholars. He had felt ever since his connection with the Sabbath Schools that the cultivation of the missionary spirit ought to be the grand aim and end of those institutions. When one reflected on the small number of the population of the world which had become Christians, the result was most remarkable and still more so when it was considered that by far the largest proportion of the nominally Christian were so in name only. Out of the 1,000,000,000 of the population of the world, there were not, it was supposed, more than 10,000,000 of truly converted persons, and some believed that this estimate was a great deal too high, and that 2,000,000 would be nearer the mark. What a work then there was before the Christian Churches, and when should that work be begun upon individuals? He thought in the very earliest years. Whenever the child could lisp the name of his parent, he should be taught to associate the name of Christ therewith. The missionaries at present, even in India were no more adequate to its complete illumination, then were the light-houses in the St. Lawrence to take the place of the Sun. But many other Heathen countries in Asia, and a large part of Africa were still absolutely untrodden by the foot of the missionary. What thoughts did not these facts excite? How sad to reflect that of these 1,000,000,000 of souls on the surface of the earth, 990,000,000 knew nothing of Christ. Yet while every trifle engaged attention, this great concern was almost wholly ignored. The time to begin this work was with the child; the place was the Sabbath School. There the child would be best impressed with the missionary

spirit. While he admitted that supporting Hindoo children was worthy of the efforts of Sabbath School scholars, he held that there was a more important work still—that of sending forth the missionary to proclaim the Gospel to the thousands now perishing for the lack of it. The great thing to be effected was the promulgation of the truth in Christ, and he doubted whether it was not a great defect in missionary effort that it had been too much confined to education in forgetfulness of the direction of Christ to go and teach all nations, and forgetful also that the simple story of the cross was in itself sufficient to attract all hearts to Christ. Childhood and youth were the seasons when hearts were particularly susceptible to these considerations. All must remember the meeting of children held the preceding week, and that the year before when Mr. Chidlaw addressed the scholars. All must recollect, too, how the views of Heathen life were thus impressed on the minds of the children. He thought they were bound to use these and all other means for creating an impression; for what would those present have been now if some enterprising persons had not come to their forefathers to instruct them in religious truth? And what those enterprising persons were to the forefathers of those who heard him, that they should seek to be to the millions still perishing for lack of knowledge in the present day. All children could not go abroad to be missionaries to the Heathen; but all might give themselves in one way or another to the missionary work. Persons might become missionaries even here surrounded as they were with light and privileges. He might illustrate this by cases of individuals who were brought by the love of Christ to collect children together and talk to them of the Gospel. Many missionaries arose from this practice, as might be read in the early history of the American missionaries. So far, however, the mission work had not received from the Church the care which its importance deserved; but he trusted that more attention would be paid to it hereafter. All possible labour and effort was required, and all would be more than repaid at last. It was an encouraging fact that the missionary spirit among the schools was greatly increased of late years. Where they were formerly regardless of such things scholars were now most anxious to learn all that could be imparted about missionary stations and operations. He thought the conference should carry a very strong resolution with reference to the duty of the Church in encouraging a missionary spirit.

Mr. Baylis remarked that the subject opened up a wide field of reflection. He believed that the missionary spirit might be cultivated, and that it ought to be cultivated, since it was that spirit which prompted those actuated by it to send the Gospel to those who had not heard it. That was the great work to be done by Sunday School teachers, and it

was not confined to the foreign fields of labour merely. There was just as much to be done in it at home. This spirit it was which led to the consecration of the soul to the Saviour, and which prompted christians to give alike their efforts and their substance that others might enjoy that which was so precious to themselves. His brother (Taylor) had expressed exactly the views he held; and, without entering into the argument, or placing his own thoughts at large before the meeting, he would give his ideas in a condensed shape. He thought there were three chief points to be considered. That the most efficient means for promoting the missionary spirit were—1st. An union of the heart to the Saviour, and the conversion of the individual. 2nd. A knowledge of what Christ requires, and of the field of action. Information on the latter subject was to be brought before the scholars of the Sabbath Schools by distinct reports of what was being done, as well in our own country as among those who had not heard of a Saviour. 3rd. A sense of individual accountability derived from the command of the Saviour. This sentiment may be augmented by encouraging the feeling that a particular sphere of exertion has been selected; as that of bringing in the wanderers from the streets; that of sending the Gospel to the back country of our own Province, or to some foreign land. Then it would be felt that those who had undertaken that part of the work should engage heartily in it, and that they were responsible for it. A poor sweep was once asked, "Where are you going so fast?" "I am going to the missionary meeting." "Why?" "Because I have an interest in the concern—I have given a penny." It was by means such as he described that the subject might be brought forward and kept in a definite shape before those whose co-operation was asked, and thus the missionary spirit might be more and more developed.

Mr. Henry Lyman concurred in what had fallen from other speakers, that the spirit of missions was essentially identical with the spirit of Christianity. It was the crowning glory of Christianity, indeed, that its principles were diffusive and aggressive, and that they would continue to be so. Nevertheless, christians required much more of this spirit than they professed. They were in the habit of thinking that little could be done; and when they reflected on such statistics as had lately been presented to the meeting, they were often led to say: "Who is sufficient for these things? Will the world ever be converted?" They ought, however, always to remember that to God 1000 years were but as a day, and one day as a thousand years; and farther, that all things must come forth in the order of his Providence, and in accordance with his promises. They ought to have confidence in the fact, that, in the Lord's work, there is nothing like failure. As to the importance of having definiteness in the interest felt by Sabbath scholars in the mis-

sionary work, he was quite ready to agree in all that had been said. There ought to be a pointed direction of the efforts of the pupils to specific objects. Formerly, missionary work had been occasionally brought under notice, and missionary intelligence communicated; but all was regarded as matter of routine that people had to go through with. The present day, however, was a time of progress. More energy, point and activity were looked for, and it would not do to proceed no faster than when all other things had been in a quiescent state. The age was one of railroads and telegraphs, and Christians in their work must keep up with the times. In the United States the plan had been adopted of supporting some children of converted heathens; of giving them Christian names; then of communicating their progress to the schools. There was no doubt that in every field of christian enterprise there would be children to be found, either abandoned by or deprived of their parents; and if Sabbath Schools took up this department, it relieved, by just so much, the funds of the missionary Societies, and so aided them in their important work.

Mr. Duncan had looked about in the meeting, without success, to see if he could find a whiter head than his own, and this had led him to consider what great things God had done during the last sixty years for this country. Sixty years ago the Sunday School was a novelty in his part of the country, and then how was the Sunday spent? He was sorry to throw anything like reproach on persons calling themselves christians; but he was sorry to say that priests and people went together on Sunday evening and spent their time in a very jolly way. The chief amusements were dog-fighting and cock-fighting. Once when he saw a man coming into church and putting his hat before his eyes, he asked his father the reason, and was told that it was to ask God's blessing. He (Mr. Duncan) thought that a very short time was occupied in the work, and that it would be better to kneel down. At last one Gideon Ousely, whom he supposed some might have heard of, had come into the country, and he brought with him a staff of ministers who everywhere preached the gospel. The ministers who were there before were very ready to tell that these new-comers were false prophets. Some, however, did not believe this, and among others his father declared they were not false prophets. His father had a bible which he brought from Scotland—a very curious and old bible on which the *the's* were spelt ye. However, Mr. Ousely's preachers came at first once a month and then once a fortnight. They lodged with his father. There were no railways and they often had no horses to ride, and if they did not go the last half mile, they did not get their suppers. These good men carried with them a satchel, and travelled many miles, preaching often three times a day. It was not till the beginning of the

present century that Sabbath Schools were established in that part of the country, and the first were very indifferent. It was to the Sabbath Schools that he and probably many more were indebted for all that they knew. He was glad and thankful that he had seen the noonday splendour of that day of which he had also seen the dawn.

RESOLUTION CARRIED.

It was then moved by J. W. Taylor seconded by Mr. J. C. Becket, and adopted as follows, viz :—

"That the best means to develope a missionary spirit among Sabbath "School children are :—1st. The careful cultivation in their minds of "enlarged and scriptural views of the work of the missionary, as being "that by which the world is to be brought to the knowledge of the "truth.

2nd. The imparting of definite information concerning missions, the field, and the labourers.

3rd. The cherishing of a personal and direct interest in missions by exciting sympathy and maintaining, an intimate connection with particular fields of effort by correspondence.

4th. The cultivation of system in contributing to the support of the missionary work.

REPORT OF FINANCE COMMITTEE.

The Finance Committee reported as follows, viz :—

That a collection be taken up during the evening session, for the purpose of defraying the expense of the conference, and that an expression of opinion be taken from the meeting, whether or not it is desirable to publish the minutes in full, in the public journals; "but they "further recommend that each member of the conference shall contribute "at least the sum of two shillings and sixpence to this object."

The report was adopted unanimously. The Commitee appointed, Messrs. S. B. Scott and J. C. Beckett a Committee on Statistics, and the Session was closed with prayer by J. Baylis.

TUESDAY EVENING SESSION.

BUSINESS MATTERS.

The PRESIDENT solicited an expression of opinion as to whether it would be desirable to protract the session of the conference beyond the time specified in the circular of the preliminary committee.

On motion of Mr. J. W. Taylor, seconded by Mr. H. Bancroft, it was resolved, that the original engagement be adhered to.

QUALIFICATIONS AND DUTIES OF SABBATH SCHOOL TEACHERS.

Mr. BANCROFT had been somewhat embarrassed by the magnitude of the subject now submitted for consideration. So many details had presented themselves that he did not know where to begin, nor where to end. Not only was the subject a large one; but it was one that required considerable delicacy in the handling. Some persons were fitted for one sphere of usefulness, and some for another. He would not say a word to discourage any one from this work; but would rather exhort all who engaged in it from proper motives to go on. No obstacles should be thrown in the way of any, for whoever went into the work with all his heart, would find the work react upon him till he became fitted for it. In speaking then of the qualifications of Sabbath School Teachers, he would say first, that the teacher should have his mind alive to the importance of the work. What was that work. To influence for evil or for good the minds of children destined for a life of eternity; for the teacher must influence them in one way or other. The importance of the subject then could neither be overrated nor overstated. Not only did it concern the training of immortal souls; but the training of them at a time when they are the most susceptible to influences which will sway them through their lives. Youth, it had been well observed was like the rivulet, just gushing from the fountain. In its early stages, you might control or turn its progress; but let that rivulet continue its course till it be joined by other streams, and it eventually swells to a river like the St. Lawrence; rolling perhaps between high banks to the Ocean. Some convulsion of nature might turn it then; but man would not be rash enough to undertake it. A proper bent might in like manner be imparted to the minds of children, and their teacher held the same position as the pastor to his flock, only that the teacher was of the two in the best position to influence his charge. But let him do his duty. He did not suppose that Sabbath Schools could interfere with the Church, nor the Church with the Sunday Schools. They must ever go together side by side, the Suuday School making a nursery for the Church. Not only must the teacher have his mind alive to the importance of this work; but he must regard it as another man regarded business, for which he must toil all day and of which he must think all night—for which he did not grudge any exertion, and why? Because he loved it—because it was for him the object of his ambition. So the Sunday School teacher must have his heart engaged. He must be a man of earnest and devoted piety, without which

he was unqualified for doing his duty properly. It was undeniable that the work of a Sabbath School teacher was one of laborious self-denial; for the ranks in which he was found were filled up, not from those who have nothing to do; but from those who struggled for their daily bread, and who were busy morning, noon and night. And these persons were obliged to devote their leisure hour to preparation for their Sabbath task—to take the time which they should devote to rest to this additional toil. Often when the Sunday night came round they found that the day had been for them the hardest of the week. But if the teacher were a man of earnest piety, he would also be a man of prayer. He would look not to his own exertions for fruit; but would ask from God a blessing on his labours, and it was from the teacher, who relied most upon the divine assistance that the greatest blessing was to be expected. He might speak of the qualification of the teacher in respect to education and intelligence, which he should possess in order to gain and keep the attention of his class; in short, of those things which conferred on the teacher the aptitude to teach. But in the short space of time which he could occupy he could not enter upon these details. All teaching in the Schools should have for its object to make the scholars think for themselves. As to the various modes of doing this he need not enter on them; but he would hint that the teacher who could adopt a style, in which questioning formed a large part, would probably be the most successful. It would be all the better if he would so shape his interrogatives as to prevent them from becoming leading questions, suggesting their own answers; but conceived in such a manner as would make the children use their own minds in returning answers. The teacher should also try to acquire the habit of illustration—should try to obtain from everything he saw or read, in newspapers, in books, and especially in the Bible illustrations for his lessons. Above all, he would not be qualified to teach who did not keep prominently before his pupils the crucified Redeemer. There all his teaching should centre. There was another topic on which he was to speak—that was the duty of the Sunday School teacher. He should be a diligent master of the subject on which he was to teach, and he should try to get so perfect a picture of that subject as to be able easily to communicate instruction thereon to his scholars. He should moreover obtain the affections of his scholars, and in order to this, he must seek opportunities of personally interesting each one of his class. No doubt the teacher might exert great influence over his class by a simple address to individual scholars apart from the rest. The scholar thus addressed took what was said to him more to heart than what he heard in his class. It consequently did him more good. The teacher should not only be a diligent man, but also a punctual man.

All had seen the great difficulty which arose in Sunday Schools from a want of punctuality. Class after class might have been seen dwindling away and breaking up, because the teachers were not punctual. But the teacher should not only be diligent, he should also set an example of a holy and consistent life. Example was better than precept, and the example of the Sunday School teacher would always go far with his pupils. If he did not act up to what he taught all his teaching would be of no avail. He thought he had now said all that he intended to say, with regard to the duty of Sunday School teachers. Their work was one of self-denial, yet it was a happy one for those engaged in it, and if he might be permitted so to speak, if a man truly engaged in the work only saw his labour prospering, that man would have a foretaste of heaven, for what greater happiness could there be than in influencing the souls of fellow creatures and that for eternity? But although the work was thus a great happiness, the Sunday School teacher should be satisfied with the reflection that he is simply doing his duty. It is a glorious privilege for a man to feel that he sees his duty before him and is doing it; yet though he ought to labour thus for the purpose of doing his duty, yet there were rewards in store for his recompense. No one, as he had before remarked, could engage in Sunday School teaching from proper motives without finding that his teaching reacted on himself. He was convinced that many a man had first felt the importance of religion from teaching in a Sunday School. He would then discourage none from undertaking the work, except those who had improper motives. For the others, God would bless their work and benefit them in it.

Mr. J. W. Taylor said that when this subject was brought before the Convention at Kingston, it was remarked that the question must be determined, not by a fixed rule, but by circumstances. This remark was made in reference to the employment in the schools of unconverted men. He differed from the gentleman who expressed that opinion, because he thought that the question might be regulated in accordance with a precise rule, formed to meet all cases. There were, however, schools that could not be carried on without the employment of unconverted men. Under these circumstances he thought that sincerity should be the test. If a school which could not obtain converted men could procure sincere, right hearted and earnest men, such persons should be employed, for their attempts to lead the children into the paths of morality through the teaching of the Scriptures could not be without its effect. When converted men could be procured they should be selected. When they could not be found, unconverted men of sincere motive might be employed. Sincerity was the quality to be regarded as the test in the unconverted, and was the groundwork of the qualification of the converted. There was one qualification, however, to which he would like to refer, that

was the aptness to teach. All men could acquire this to some extent, if they would set their minds upon it, and if they only had a deep sense of the importance of the work in which they are to be engaged. Any man actuated by such motives would soon attain that aptitude which would make him a successful practical teacher. It should also be the aim of each teacher to set up for himself a high standard of piety. He might take for himself the example of the apostles of old or of some persons distinguished for holiness in the modern world, and in either case he would do well; but let him, rather than all, adopt for his standard the example of the Saviour, and seek to be animated by his spirit. If that were done the duties of a teacher would be made plain to him and would be found easy to be carried out. The next qualification which he would notice was an acquaintance with the Bible, and with the means of illustrating it from a knowledge of the customs and antiquities of the nations amongst whom the events took place, which the Bible records. The study of the geological conformation, and other characteristics of the natural history of these countries, will render the lessons imparted by the teacher of much greater interest than they would otherwise be to the scholar. These facts should be so presented to the minds of the children as to make them take a personal interest in the teacher himself. To illustrate this he might mention that when a Sabbath School class was studying a lesson involving some point of natural history, the teacher showed a printed plate of some of the animals referred to; but he also showed them a drawing of his own of a plant which he was describing. They at once turned away from the printed engraving and confined their attention to that drawn by the teachers' own hands, and no reason could be discovered except that they felt the teacher had taken some trouble to draw the sketch, and thus manifested their sympathy and acknowledgment of the manner in which the teacher had tried to render his lessons more interesting.

The Rev. Mr. Bonar believed that the qualifications of a good Sunday School Teacher were three. 1st. Enthusiasm; 2nd. Prayerfulness; 3rd. Acquaintance with the Pilgrim's Progress. Without enthusiasm nothing could be accomplished. But let a man only have real enthusiasm, and he was pretty sure to succeed; and if he did not do so at first, he would soon find out the secondary things that are necessary. He would read Natural History, Antiquities, and so on, with whatever other things would equip him for his work. How might this enthusiasm be obtained? He replied by simply getting that which people did not in general possess—a clear and definite idea of the worth of an immortal soul. The only way in which a minister could bring up his enthusiasm to his work, was by meditating on the worth of a human soul; not by leaving it in a mist, as was too generally done, but by counting it up

plainly and frequently. Teachers should in this way recall to their minds every one of their scholars; asking themselves the question, "How valuable is this soul—what is the worth of that soul, and of that and that?" If he could do this and feel no enthusiasm, he had better leave his class. He mentioned prayerfulness, to have the occasion to relate an anecdote which he had often told to his own teachers. In Albany the Superintendent of one Sunday School had great difficulty to obtain a teacher for a particular class of girls. At length he pitched upon a young lady in feeble health, and she at last consented. At the end of the year, the class, consising of nine girls, were all members of the Church. She took another class, and the same result followed. He then urged her to take another class. She said no; her health would not permit it. He insisted, however, and she at length consented, with the same result. The secret was not known at the time; but the young lady soon after died, and a memorandum book was found with these resolutions set down therein, viz.:—"1st. Resolved, That I pray "every day for each of my Sabbath School girls by name. 2nd. Re- "solved, That I pray daily for each of my Sabbath School girls by name, "and that I agonize in prayer for them. 3rd. Resolved, That I pray "daily for each of my Sabbath School girls, agonize in prayer, and ex- "pect a blessing." That was the spirit in which every Sabbath School Teacher should go to work. The third qualification which he had mentioned was that of an acquaintance with the Pilgrim's Progress. This was really important. He had often heard Sabbath School Teachers talking to children, and yet presenting to their minds no clear view of what they intended to inculcate. Such instructors did not employ plain old Saxon, but large words that conveyed no definite ideas to the young; and there was no better way to overcome this defect than by reading the "Pilgrim's Progress," and using those plain little words which all could comprehend.

Mr. Grafton would not like to have it go abroad that that conference had lowered the standard of the Sabbath School teachers' qualification. He was not prepared to say that when an unconverted teacher was found in the school he should be requested to leave, or that such an one should be judged unworthy. But he conceived that it was unjustifiable to press unconverted teachers into the school, just as it would be unjustifiable to urge unconverted men to take upon them the work of the ministry. Eminent men who had entered the ministry without the knowledge of the truth, had been brought to that knowledge years afterwards. Yet it would not become a christian to say, that because God had thus called certain persons, and made them blessings to the world, that, therefore, it would be proper, since there was a call for ministers, to urge all well disposed, moral young men to enter the ministry. He

had a feeling akin to that which he now expressed when this subject was debated at the Kingston convention. He had heard his pastor in the Old Country once remark that the teachers' qualification might be summed up as the four P's. Piety, Prayer, Punctuality and Perseverance. When the work to be done was examined; when it was considered that the business of the teacher was to enter his class and there take the Word of God and communicate its lessons to young children, all must agree that to do so required some knowledge of the truth, for how could the things of God be pressed on the children by those who had not been converted themselves. It was well to put the question often—"What manner of persons ought we to be?" He would like to throw out a few thoughts on points not yet touched upon, and especially he would recommend to teachers the exhortation of Paul to Timothy—"Be thou an example to all believers." Children thought more than was often supposed. He remembered when he was first a teacher having a row of little boys, and when he taught them one day that God was love and showed them the happiness of loving God, one of them put this question to him—"Do you love God?" The children observed whether their instructor showed any interest or not in the lessons they were taught. They soon knew too whether there was any disregard of the rules and regulations of the school, and were very ready to follow a bad example. Here he would mention that teachers ought to follow scrupulously the rules which were made. If the school authorities agreed on a certain course of lessons, that course should be adhered to, because unless that were done those teachers who deviated from the general plan set the bad example of neglecting the rules prescribed for all.

Mr. J. C. Becket said the subject was a delicate one, and that was probably the reason why the remarks made on it had been of so general a character. He would like to make some of a more specific kind, and as much had been said of what teachers should do, he would like to say some things which they should not do. First, however, he would allude to one or two points which had been omitted. The teachers then should make it a matter of conscience to attend all meetings appointed for the study of the lessons of the school. They would also, if rightly exercised in their duty, take frequent opportunities of conversing with their scholars privately, and of inviting them to their own rooms, or visiting them at their own homes, in order to interest them in the great work of saving their souls. The deportment of the teacher had been referred to. It was a very important consideration, and should be attended to not only before the class but throughout the life. He had said that there were things the teacher should not do, and there were places where he should not be found. And first of all no teacher should use intoxicating drinks. He could not conceive how a teacher could expect the blessing of God

upon labours performed with the smell of liquor upon him, or if any of his scholars could be able to say that he had seen him in a saloon or tavern. There were places where teachers should not be found—for instance, the theatre was no place for the Sabbath school teacher. Another such place, which he was sorry to find had become one of frequent resort, especially this winter, was the ball-room. There was now hardly any public entertainment which did not end in a ball. A few nights ago, two teachers in one of the schools in the city had been at one of these entertainments, and one of the scholars was there also. By some chance the boy was detained after the sensible part of the amusements was concluded, and then he saw these two of his Sunday School teachers get up to dance. The boy was astonished, his parents were pious, and taught their boy that such amusements was no part of religion, he went home and told them what had happened, both were grieved, but only one course was left them, either the teacher must be changed or the boy must leave the school. The Church must lift up a testimony against this growing evil, else that high standard of Christian attainment to which the Sabbath school teacher is to aspire will be greatly lowered, if not removed.

Mr. J. A. Mathewson said that it had been agreed on at Kingston that it was proper to get converted teachers, if possible; but if not, to secure the very best within reach. It was admitted that the great thing was to get pious teachers; but a brother from the backwoods told his trouble about procuring teachers, and alleged that he would have had none at all if his voice had been confined to the converted. But the end of the experiment was that the teachers, as well as the scholars, were converted to Christ. But this must not be taken as the rule in cities like Montreal, where converted teachers could be got. He recommended the mode of teaching by pictures. There were many clergymen present, and he would say even to them, that men were children of a larger growth, and that perhaps if they were taught by pictures they would attend more to what they heard. Men were brought on the Sabbath to Church from the hard course of things in the world, struggling with physical difficulties, and they came to hear mere abstractions without any inclination to lay hold of them. Christ taught by pictures, and we could not do better than imitate his example in this as in other matters. When he saw an unconverted teacher, it always reminded him of the sign-board which pointed the way, but never went; or of the men who saw Noah building the ark, but never entered the ark. He would urge all teachers to seek that salvation without which all their teaching must be in vain.

Mr. Baylis, after a few words on the importance of not using lightly the truths presented to the minds of those present at the Conference,

went on to say, that the brother who had opened the discussion had taken up the whole subject, point after point; and he (Mr. B.) trusted that he had preserved the outlines of his discourse, and that the other members of the Conference would be enabled hereafter to study it attentively, and turn it over again and again. He trusted that what they had heard would not run off like water from a duck's back, but that the truth just delivered would be treasured up for future use. He would mention the points of qualification that had struck his own mind in order that they might be pondered and put into practice hereafter. 1st. Piety. 2nd. Prayer. 3rd. Love of the work. 4th. Aptness to teach. And then the duties: punctuality; study; love of the scholars; steps to obtain their love; visitation; private addresses—earnest and faithful; regularity; a holy walk and life. Let not that Conference break up without its being seen that the standard of the piety and acquirements of the members was higher and better than before. And to the younger teachers he would say: "Go forward; and rest assured that the work will so act and rëact on yourselves that you will attain to a mental and moral standard, which few of you think possible."

Mr. H. Lyman would like to add a few words to what had already been said; but the topics had been so well and so fully discussed that it was difficult to know what further to say. While he thought that true personal piety should be a pre-requisite for Sunday School teaching; yet he believed there might be exceptions. He knew one school, where there had been at one time no professing Christian among the Teachers; nor indeed any one fit to engage in prayer, without some member of the Church came in to do so. That was the School in St. Andrews' Church out of which the School in the American Presbyterian Church was afterwards chiefly formed. Yet before many years there was not one among those formerly unconverted teachers who had not become a professed Christian. There were young men well brought up, who could teach as well as the best professor of religion, and who while doing so was in the way of receiving a blessing from God. While he thus spoke, he still adhered to his opinion in favour of piety. It would add greatly to the personal pleasure and profit of teachers, if they could keep an eye on their scholars, not only when they were in the School; but in after years. He could look back for thirty years, and he much regretted that he had not kept a diary. If he had done so, it would have afforded extremely interesting matter for reflection. He would, therefore, recommend teachers to study their scholars, and as far as practicable to keep a record of their after-course in life. The duties of a teacher were most important, and what must be the feeelings of an unfaithful one—how must remorse afflict his soul if he could look back on years unworthily passed. With a dying bed in view, surely no one would

fail to reflect upon the agony of being compelled, when that time should come to say "The Harvest is passed; the summer is ended, and these are not saved!" Randolph the great orator, on his death bed had his mind filled with one idea, which was expressed in the single word "Remorse." He repeated that word frequently—he wanted to have it written so that he might read it; and such might well be the feeling of repentance of any one who undertook such a duty as that of Sunday School teaching, and then neglected it, so that through his carelessness souls were lost.

The Rev. Dr. WILKES remarked that the Divine Master, as well of teachers as of ministers, said to both of them, occupy till I come. It was of great moment that all who sought to do good should have that great saying always before them—"occupy till I come." He had not had the advantage of hearing all this discussion, and had no doubt that one suggestion which he had to offer had been already presented; but lest it should not have been he would present it now. It was that teachers would find it add much to their efficiency, if they would make the lessons of their classes a subject of meditation during the week. There was an immense power of thinking in the minds of men, and no one knew how much of it ran to waste. There was no reason other than human depravity why people should not be constantly engaged in healthful thought, even while they were walking about the streets. Let him then affectionately and earnestly press on teachers to qualify themselves during the week, and those who tried to do so would not be found in scenes like those to which Mr. Becket alluded. They would find too, that by acting in this way the enthusiasm to which Mr. Bonar adverted would grow upon them.

Principal DAWSON was not prepared to say much on the subject. It was a great one, and one of chief importance for all right-thinking minds. It embraced so many details, that once begun it was difficult to know where to stop. On the other hand so many general principles had been well treated, that hardly anything remained to be said in that way. Perhaps, however, he might be permitted to say that there were some particulars in which the Sabbath School work appeared to him to present an exact parallel to the business of ordinary teaching. But there was this difference, that the Sabbath School teacher had a Master above to whom he might look for the reward of his labours, and from whom he might expect an influence to descend on his work. Neither of these things, at least to the same extent, could be said of the mere secular teacher. But putting this fact aside, and speaking of Sabbath School teaching as a merely human work, there were points between the two kinds of instruction of great similarity, and if there could be any reasoning from the course of things in other schools, he should say that

the enthusiastic teacher ought alone to be employed. In ordinary schools too there could be no valuable teaching, except by men or women who thoroughly understood the principles and practice of the things to be taught. So with Sabbath Schools. If unconverted men were employed there, the children could not help seeing something inconsistent. They might, it was true, see this inconsistency also in the conduct of professors; but they were much more likely to do so in that of others, and it was this which of all other things was most likely to make the child to grow up a formalist or a hypocrite. If it be a question whether we should take teachers from the converted or unconverted, he almost thought the Church should have faith that God would raise up suitable teachers; and that the man who wanted to get up a Sabbath school, should first teach those who were to teach again. He made this remark because he had had experience of a kind opposed to that of some other gentlemen who had already spoken. He had seen the hardening of the hearts of children under unconverted teachers, as he had seen the deadening of the intellect of children under incompetent teachers. A comparison of Sabbath school teaching with other teaching also showed that while there could not be too much knowledge for the teacher of the smallest child, the very smallest amount of ability may be of the greatest use. Therefore no one should be discouraged from taking a share in this great work. Humility was, in teaching, one of the most important qualifications. The conceited teacher seldom did much anywhere, and if enthusiasm and a prayerful disposition were there, more would result from it than from the most accomplished teaching. The great thing was that teachers should have faith in the means they employed. That was a very important point in all kinds of teaching, and especially so in the teaching of the word of God. The teacher might, it was said, profitably study the Pilgrim's Progress; and so he could, but he could much more profitably study the Word of God. Whatever was the text-book employed, the best pictures and the best illustrations might be got out of the scriptures. There were in the parables to be found in the Word of God, when properly used by the teacher, a simplicity and depth which placed them above all other sources of instruction. On the contrary, in much that was put before the world as children's literature, and he was sorry to say Sunday School literature, there was a great deal of want of applicability to the minds of the children. His advice, then, was to the teachers to study their text-book for their illustrations.

It was then moved by the Rev. Mr. Bonar, seconded by Mr. Principal Dawson, and resolved,

That the chief qualifications of Sabbath school teachers are these, viz :—

1st. Personal piety.

2d. Enthusiasm in the work.

3d. Prayerfulness.

4th. Aptness to teach.

And that their duties are :—

1st. The exemplification of Divine truth for the instruction of the youthful minds in the class.

2nd. Private personal conversation with each of their pupils.

3rd. The employment of all scriptural means for the conversion of the souls committed to their charge.

A collection was taken up for the purpose of defraying the expenses of the Conference, after which the President announced the 5th subject for discussion.

ADULT BIBLE CLASSES.

Mr. Hagar said it had already been decided that the great design of the Sunday School was to teach the Sacred Word of God with relation to the work of saving the soul. In the former history of Sabbath Schools, children were expected to leave them at the age of twelve years. That was the case when he was a scholar, and he left school at about twelve years of age, with many others of his own standing, without returning to it till he was asked to take a class. Adult schools, however, were wanted, not only for the benefit of those who formed their classes, but also for the beneficial effect which older scholars exerted over the younger scholars. More talent was required to make Sabbath School instruction interesting and profitable. Some thought the work undignified, and not one in which they onght to take part; but this feeling was passing away, and there were now in the United States many Judges, and other persons distinguished at the bar and different spheres of life, who felt it an honour to act as Sunday School Teachers. He had intended to read a few extracts from the remarks of experienced friends in the United States, to show how persons of distinction in that country —some of them at an advanced age—continued to carry on this good work. But it was not necessary to go to the other side of the lines. There was an example of the same kind set to her subjects by their beloved Queen; for he was informed that in her own family Her Majesty acted as Sabbath School Teacher. Might not all engage in this delightful exercise? When their beloved brother, the Rev. Lachlan Taylor, gave the account of the meeting of the Evangelical Alliance, and told of the King being present, he (Mr. Hagar) was reminded of the promise, that Kings should be nursing-fathers and Queens nursing-mothers to the Church. Much encouragement was, certainly, to be derived from

the establishment of Adult Bible Classes; but much was yet to be accomplished. He had looked over the report of the Convention at Kingston to ascertain the number of adults in the Montreal Schools represented at that meeting, and found the following to be the facts:—That out of 14 schools in this city, composed of 1964 scholars, only 342 were over sixteen years of age, making 25 per school; and that in the whole Province the average was only 12½ per cent. of the whole who attended. He had the details of these figures, and could read them if the time permitted; but, in one school, there were no scholars over sixteen years of age. One had but seven; but, in the one held in the basement of that Church, there were one hundred. And it was one of the most pleasing features of that school that there were so many adults in the classes. This gave hope that the labours of the teachers would not be lost, when they saw their scholars growing up, and still acquiring more and greater knowledge of the way of salvation. The labours in the first years of the scholar's life would be lost unless they were built up by a subsequent course of study. The Bible Classes were needed on another account. There was a great deal of unprofitable reading at the present day. Persons could read the Bible at home; but there were many growing up in Christian families who disregarded the Bible, while they read the various matters with which the newspapers of the day were filled. The information thus acquired was no doubt useful; but it should not occupy all the time. Besides, there was great difference between reading and studying the Bible. In other schools, the learners were supposed to graduate, and leave; but readers of the Bible were never supposed to graduate from that school. On the contrary, the more one read, the more he found in it, and the more of it he wanted to learn. He hoped that this subject would give rise to greater interest in Sunday School labour; and that children, seeing older members in the school, would feel encouraged to stay in it themselves.

Mr. Baylis said that the influence of adult classes in the schools was most beneficial. It was found in the schools with which he was connected that adult classes always exerted a good influence on the scholars, by making them feel that the institution was not designed for children alone. The influence, too, was more beneficial when the adult classes were held in the same room as that intended for the children, rather than in a separate part of the building. The latter plan was found to act as a drain upon the children's classes. Young persons of fifteen or sixteen, or twenty years of age, naturally felt that they should pass from the schools into the adult classes; and from them they were often found passing away from the schools. But, when the adult classes were held in the same place as the other classes, they were found to exert an influence to retain the growing-up scholars, and there was no desire felt

to pass into the adult classes. He would mention, for the information of those who had not tried the plan, that their female class was divided into three, and averaged thirty-five; besides, a male class, averaging twelve to fifteen. Thus the adult classes comprised fifty or sixty persons, and they had an excellent effect upon the school.

Mr. Ferguson said the motto of Glasgow was, Let Glasgow flourish, and it was well when a wish like this animated all who were concerned in any institutions either religious or secular, and he held that a spirit like that expressed in the motto, was not entirely absent from the promoters of Sabbath Schools in Montreal, for if there were Judges in the United States who took part in this kind of teaching, there were in Montreal, Doctors quite equal in character to any Judges, who did the same thing. It had been remarked that it was soon found out from those who wished to join the Church, whether they had had any training in Sabbath Schools, and he thought that ministers should have a Bible class in which those who applied for admission to the Church might learn the A. B. C. of their religion. When people had not had parental training in religion, it was up-hill work afterwards to acquire religious knowledge. He had taught for thirty-five years in a Sunday School, and he could corroborate what Mr. H. Lyman had said with respect to the state of the Schools here in the early years of that period. When he first came out he went to a Sabbath School to see how it was conducted, and he could not understand it when he saw the Superintendent come whistling up the aisle of the Church with his books. We could not forget the story told at Kingston by one of the delegates that several young ladies had called on an elderly lady to take part in a Bible class, upon which the latter said that before she did so, she would wish to agree with them to meet every week to pray for the conversion of the members of the class. That was done, and the result was that every member became the subject of real conversion; and when he told it he said he could not be mistaken, for the elderly lady was his mother. Mr. Bancroft then moved, seconded by Mr. J. C. Becket, and resolved, "that this Conference, regard Adult or Bible "Classes as an essential part of the Sabbath School work, and as form-"ing an essential link between the Sabbath School and the Church." Carried.

The Statistical Committee then presented their report as follows; viz:

Name of School.	Classes.	Teachers.	Scholars.	Average attendance of Teachers.	Average attendance of Scholars.	Gain.	Loss.	Over 16 years of age.	Under 6 years of age.	Destitute of religious instruction but for S. school.	Teachers' Meeting.	Concert of Prayer.	Name of Superintendent
St. Paul's,	15	15	106	14	80	..	..	6	5	....	Yes.	Yes.	T. A. Gibson.
Methodist—New Connection,	11	16	74	13	60	..	..	12	13	....	....	....	Geo. Roger.
" " Ebenezer Church,	7	9	62	7	41	18	23	12	16	....	No.	No.	David Tees.
Union, Griffintown,	12	12	70	10	55	15	..	3	8	....	Yes.	Yes.	David Wark.
American Presbyterian,	38	45	300	38	209	50	..	90	50	150	Yes.	Yes.	Geo. Hagar.
Baptist, St. Helen Street,	16	18	114	13	97	..	..	30	15	29	No.	No.	S. B. Scott.
2d Congregational,	10	10	70	8	60	31	25	15	20	....	No.	No.	Jas. Maxwell.
United Presbyterian,	26	26	130	24	125	15	10	2	..	....	Yse.	Yes.	Alexander Rose.
Zion Church,	31	35	240	30	174	50	40	80	40	50	Ys.e	Yes.	J. Baylis.
Free Church, Coté Street,	20	20	150	20	110	..	2	20	..	....	Ys.e	Yes.	F. W. Torrance.
Union, Colburn Avenue,	6	6	30	4	24	..	3	4	..	15	No.	No.	A. Adams.
Wesleyan, Great St. James St., Morning,	..	14	125	13	64	..	..	..	..	....	....	....	R. Miller.
" " Afternoon,	..	44	373	29	203	..	..	..	..	....	....	....	Hon. J. Ferrier.
" St. Laurence,	..	22	127	17	98	21	..	18	5	42	No.	Yes.	Saml. Galway.
" Griffintown, Morning,	18	21	150	15	108	..	..	12	12	20	Yes.	Yes.	J. McMillan.
" " Afternoon,	26	27	259	21	165	136	73	..	..	65	Yes.	Yes.	Geo. Robson.
" St. Pierre,	..	2	16	2	13	..	..	..	..	....	....	....	—— Hadley.
" Quebec Sub., Afternoon,	..	21	135	18	101	..	..	..	..	....	....	....	R. Connolley.
" " Morning,	..	8	88	8	67	..	..	..	..	....	....	....	E. Pickup.
" St Lambert,	..	6	20	4	12	..	..	..	..	....	....	....	
American Presbyterian (Tannery)	8	8	77	7	44	14	5	20	6	....	Yes.	Yes.	P. D. Brown.
St. Andrew's,	18	18	100	16	80	15	..	..	..	....	Yes.	....	Alex. Morris.
	262	403	2816	331	1990	365	181	324	190	371			

SYNOPSIS OF STATISTICS.

Whole number of Teachers reported, ...			396	
Average attendance of Teachers for the past year, ...			81	per cent.
Whole number of Scholars reported, ...			2739	
Average attendance of Scholars for the past year, ...			70	"
Highest average attendance of Teachers,—				
	Free Church, Coté Street,..... } Wesleyan, St. Pierre, ... } being Wesleyan, Quebec Sub.—Morning.. }		100	"
2d do. do.	St. Paul's,.....	"	93	"
Lowest do.	Wesleyan, Great St. James St.—Aftern.	"	66	"
2d do. do.	Wesleyan, Griffintown—Morning,.....	"	71	"
Highest average attendance of Scholars,—				
	United Presbyterian,.....	"	96	"
2d do. do.	2d Congregational, ...	"	85	"
Lowest do.	Wesleyan, Great St. James St.—Morning	"	51	"
2d do. do.	" " Afternoon	"	54	"
Largest proportionate gain,—				
	Wesleyan, Griffintown.—Afternoon, ..	"	24	"
2d do. do.	Union, Griffintown,.....	"	21	"

The President having desired to know the views of the Conference with reference to the publication of the proceedings, it was moved by Mr. J. W. Taylor, seconded by Mr. G. B. Muir and resolved—That the Finance Committee and Secretaries be a Committee to procure funds and publish the minutes at their discretion. It was moved and unanimously resolved that the thanks of this Conference are due and are hereby tendered to the Prudential Committee of the American Presbyterian Church for the use of their commodious and elegant place of worship.

The President having then been requested to leave the chair and Mr. H. Bancroft having been called thereto, it was unanimously resolved that the thanks of the Conference be given to Alex. Morris, Esq., for his able and efficient conduct as President, and also to the Secretaries for efficient services.

Mr. Morris having resumed his place, tendered his acknowledgments to the Conference for the honour they had conferred upon him, and said that the position he had occupied at these meetings had been a source of real pleasure. He felt satisfied that the Conference would be productive of much good ; that many a teacher must have felt his heart warmed and encouraged, and have received clearer views of duty, as the result of its deliberations. It had been a pleasing and happy thing to brethren of different sections of the Church thus to come together in unity, and take counsel as to the best mode of conducting the great work of Sabbath School teaching. It was a great work, and he trusted no teacher would form a low estimate of its real importance. They were called to deal with immortal souls, and if the teachers' hearts had been touched by the lessons of "the Great Teacher," and they had become true fol-

lowers of "the Meek and Lowly One," it was a thought that might well nerve their arms and encourage to steady persevering labour, that no matter how humble, how feeble they might feel themselves to be, yet it was a glorious privilege to be "fellow workers with Christ." Take courage, then, fellow teachers, fight valiantly the great battle of life, and in the heat of every conflict and of every warring within and fighting without, cling fast to the gracious promise, "Lo I am with you alway even to the end of the world." He would put but one other thought before the minds of his fellow labourers, and it was this, that in the discharge of their duties and in working in the corner of the vineyard assigned to them, they should beware of "offering unto the service of the Lord their God of that which cost them nothing." So doing, they could not expect a blessing on their labours.

The meeting was then closed with prayer by F. W. Torrance, Esq.

The Conference then adjourned.